

Christian Education

Vol. XXVII

DECEMBER, 1943

No. 2

GOULD WICKEY, *Editor*

Published in March, June, September and December
N. Queen St. and McGovern Ave., Lancaster, Pa.
By The Council of Church Boards of Education in the
United States of America
744 Jackson Place, N.W., Washington, D. C.

September, 1943 to June, 1944

Entered as second-class matter March 29, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.50 per annum. Single copies, regular issue, 40 cents.

TABLE OF CONTENTS

	PAGE
From College Windows, <i>Conrad Bergendoff</i>	67
Of Special Interest: News and Notes	68
Prayer a Force for Victory	73
"It Certainly Is a Shame!" <i>Seymour A. Smith</i>	76
I Want Youth to Have the Right Start, <i>Glenn Cunningham</i>	78
A Church-Related Ministry for Students in Higher Education, <i>Joseph M. Garrison</i>	80
Summer Projects for Students	85
Guardians of the Future, <i>Henrietta Tichy</i>	95
The Place of Theological Education in a University, <i>Robert M. Hutchins</i>	98
In His Image, <i>G. R. Saylor</i>	102
The Pillars of Enoch, <i>Gustav S. Nordberg</i>	109
Concerning the Cultural College Program, <i>Luther Lafayette Gobbel</i>	113
One Hope for the Church-Related Colleges, <i>Conway Boatman</i>	117
Ten "Ifs" for New College Presidents, <i>John Owen Gross</i>	120
Do Doctors and Clergy Work Together? <i>Seward Hiltner</i>	125
Additions to the Office Library	128

Christian Education

Vol. XXVII

DECEMBER, 1943

No. 2

From College Windows

BY CONRAD BERGENDOFF*

CHRISTIANS are often accused of being other-worldly. This means that they become so absorbed in what will be their condition in the other world that they lose interest in this world. They even interpret some Biblical passages to the effect that giving up the world implies thinking little or nothing about the life on earth.

The accusation may be true. But it is not an accusation of Christianity. For from beginning to end, our faith seeks not to run away from earthly life, but to redeem it. Creation, we confess, is a work of God, who looked upon His work and declared it good. The bodies of man and woman are not inherently evil—God made them. Christ took upon himself a human body. The birds, the flowers, the mountains, the cattle on a thousand hills, the fish of the seas—all are His work. The rain is in His keeping, as are the snow and the winds. The stars, the sun and moon follow courses which He has determined.

What a basis here for all that man would study. Anthropology, biology, chemistry, geology, physics, astronomy, botany, psychology, zoology. There is not a phase of human learning but that it refers us back to the Creator. And yet some would say all this knowledge has nothing to do with religion!

And can they who daily pray, "Thy will be done *on earth*, as it is in heaven," be uninterested in politics, economics, sociology, and all the study of human behavior? By what strange reasoning has the notion gotten abroad that Christians have no part to play in social life? He who came to bear the sins of the *world*, has a mission for His followers even *in* the world.

The Christian Church expects its colleges to understand all that God would reveal through consecrated senses. Faith does not darken or destroy this gift of the intellect—faith enlightens the mind.

* President of Augustana College and Theological Seminary, Rock Island, Ill.

Of Special Interest: News and Notes

The Annual Meetings of the Council of Church Boards of Education and the National Conference of Church-Related Colleges will be held in Cincinnati at the Netherland Plaza Hotel on Wednesday, January 12. On Tuesday the 11th at the same place the National Commission on University Work will hold its meeting.

Board of Education of the Northern Baptist Convention. Through its NEW DEVELOPMENT PROGRAM, this Board is conducting a long-range public relations and fund-raising movement which will be in progress until May, 1945. This broad program will aid the 63 schools, colleges and seminaries related to the Board and the Baptist university pastorate work on 76 campuses of state and independent universities and colleges. In addition to assisting the colleges in meeting their specific needs, the Board will seek to build up a Student Christian Emphasis Fund to provide student loans, scholarships and special Christian projects on the campuses. Several Baptist-related educational institutions are already conducting fund campaigns in conjunction with the New Development.

Ministers' Week will be observed at the Chicago Theological Seminary, January 31st to February 4th. During this period *The Alden Tuthill Lectures* will be delivered by Dr. Douglas Horton on "Obligations and Outlook of a Free Church in the Present World." For complete program of arrangements address President Albert W. Palmer, 5757 University Ave., Chicago 37, Illinois.

Union Theological Seminary, Richmond, Virginia, has announced that the 1944 Sprunt Lecture Series will be delivered January 30th to February 5th by Professor Denison Maurice Allan, Ph.D., of Hampden-Sydney College. The general subject will be, "Science, Personality, and Christianity," with specific lectures on (1) The Rival Views of Personality; (2) The Motivation of Personality; (3) The Conflicts of Personality; (4) The Patterns of Personality; (5) Formative Forces of Personality; (6) Creative Aspects of Personality; (7) Brain and Personality.

OF SPECIAL INTEREST: NEWS AND NOTES

. . . During the same period, Professor Joseph Lukl Hromadka, Ph.D., of Princeton Theological Seminary, will deliver a special series of lectures. The subject of his lectures will be, "Our Civilization's Doom and Resurrection." Likewise, President Francis Pendleton Gaines, Ph.D., of Washington and Lee University, will lecture on "A Literary Approach to the Bible."

Tennent College Merges with Princeton Seminary. Tennent College of Christian Education, at Overbrook in Philadelphia, Pa., has been in conference with Princeton Theological Seminary throughout the past two years, looking toward a major development in the training of non-ordained vocational church workers. From 1907 to 1929, the Philadelphia School of Christian Workers trained lay workers in courses of study meeting the approval and needs of the Church during that period. From 1929 to 1943, Tennent College of Christian Education, as the "School" was renamed in 1931, conducted the training of lay workers on a four-year college level, terminating in graduation with the degree of Bachelor of Religious Education. In September, 1943, Tennent College completed its merger negotiations with Princeton Theological Seminary. Its undergraduate curriculum has been discontinued and a new, post-graduate curriculum for a higher level of training will take its place. Advanced degrees will be conferred upon the graduates of the new course of study. The new school thus formed will be the Graduate School of Christian Education of Princeton Theological Seminary. It is located in Princeton, New Jersey, where it will have its own campus and commodious buildings, five minutes' walk from the Seminary campus.

Sacred Theology Course Offered to Lay Students. For the first time in any Roman Catholic college in this country a course of sacred theology for lay students has been introduced at St. Mary's College in South Bend, Indiana, according to an announcement by Sister M. Madeleva, C.S.C., president. The new theology course, leading to the degree of master of arts in religion and eventually to advanced degrees in sacred theology, will be open to lay persons who have completed undergraduate work and have had sufficient preparation in philosophy.—R.N.S.

CHRISTIAN EDUCATION

The Federated Theological Faculty of the University of Chicago. On Monday, October 25, was held the service of inauguration and dedication. Dr. Robert M. Hutchins, President of the University of Chicago, spoke on "The Place of Theological Education in a University." President Albert W. Palmer, of the Chicago Theological Seminary, used as his subject, "Unity and Freedom in Theological Education." "Theological Education in the Service of Ecumenical Christianity" was the topic discussed by the Reverend Douglas Horton, D.D.

The Interseminary Movement held the 21st annual conference of the Middle Atlantic Region at Crozer Theological Seminary, Chester, Pa., on November 4-6. Negro and white American, Chinese, and Japanese students were represented by the 125 delegates who came from twenty seminaries involving approximately twelve different faiths. In view of the foresight needed by our churches to meet the ever-growing world problems the theme of the conference was, "Frontiers of the Ministry." Among the speakers were Dr. Liston Pope, of Yale Divinity School, Dr. Charles H. Brown, of Benedict College, Columbia, S. C., Mr. Tsai, of the Psychology Department, at the University of Pennsylvania, and Dr. Clarence Cranford, Calvary Baptist Church, Washington.

Race Relations Sunday will be observed February 13, 1944. The race riots in widely separated places and other conditions should awaken American church people to the necessity of thinking through this problem and acting on effective programs. Just as international isolationism cannot be maintained, so interracial isolationism is a hopeless attitude. The problem requires understanding of all the facts involved and courageous action for all persons concerned.

What It Takes. To meet the spiritual needs of men in the Armed Forces, a group of laymen of various denominations has recently published a book called "What It Takes." It contains short, pithy articles and stories such as the experience of Captain Rickenbacker and his companions. This book is compact in form, 76 pages with illustrations. Single copies are 25 cents. Special

OF SPECIAL INTEREST: NEWS AND NOTES

rates for "Church Mailings" can be obtained from: WHAT IT TAKES, 61 Gramercy Park, New York City.

Seminaries and Foreign Missions. Under the sponsorship of the Committee on Missionary Personnel of the Foreign Missions Conference, a conference of executive heads of theological seminaries and training centers was held at the Chicago Theological Seminary last March. Twenty-one seminaries were represented, as well as a number of foreign missions boards. The recommendations to the training institutions included: (1) The theological disciplines are continuing prerequisites in the training of all Christian workers; (2) The world mission of Christianity should be made the initial emphasis in all departments; (3) Anthropology, Psychology, Sociology, and other basic sciences have a bearing upon Christian training and are therefore worthy of inclusion in the curriculum; (4) Concrete laboratory field work is recommended; (5) The theological training period should include a grounding in Christian stewardship and business methods; (6) Theological students should be given detailed knowledge concerning the establishment of missionary programs in the local churches; (7) Seminaries might make a wider use of the releases by the Missionary Research Library, "Missions and Post-War Planning"; (8) Seminaries should investigate the possibility of courses on post-war planning; (9) Training in interracial problems, attitudes, and understanding is recommended.

Recommendations to Missions Boards were: (1) The FMC should organize a missions deputation team of missionaries to visit theological seminaries, which would spend a minimum of two days on each campus, conducting forums, interviewing students, and teaching classes from the point of view of missions; (2) Boards should take cognizance of the need for recruiting and training short term workers to engage in reconstruction and missionary tasks; (3) Specialists should be recruited and commissioned for short and long term periods; (4) Boards should cooperate in the establishment of laboratory field work in connection with training agencies; (5) Attention is drawn to the potential sources of missionary personnel in the Civilian Public Service Camps and in the armed forces of the nation; (6) Detailed infor-

CHRISTIAN EDUCATION

mation should be compiled for chaplains, surveying the location and work of missionaries in the combat zones; (7) An interchange of visits by national Christians should be accelerated as war conditions permit; (8) "Area" and "type" training should be stressed; (9) Training resources should be investigated further by the Foreign Missions Conference and the American Association of Theological Seminaries; (10) Similar conferences should be held on the West Coast, in the South, and in the Southwest.

Church of the Brethren Educational Conference. At Chicago, on November 12-14, a conference was held by educational leaders of the Church of the Brethren to discuss problems pertaining to education during the present emergency. The group was made up of the president and one representative from each college. Among the subjects discussed were: (1) "The Government and Supervision of Church-Related Colleges"; (2) "The Sources and Method of Support of Church Colleges"; (3) "The Content of the Education Program of the Brethren Colleges in Relation to the Purposes"; (4) "Where Do Our Young People Go to College and Why"; (5) "An Adequate Religious Program for Brethren Colleges."

Board of Education, United Lutheran Church in America. Under the direction of its Committee on Seminaries, this Board called together representatives of its fourteen colleges and nine theological seminaries in a conference at Philadelphia on September 28-29, 1943. The subjects considered were: Pre-theological and Theological Training under the Navy College Training Program V-12; Courses in Evangelism and Social Missions in Seminaries; Acceleration of Seminary Programs; and Training of Week-Day Bible Teachers and Social Service Workers.

Prayer a Force for Victory

THE power of prayer was seen as a tremendous factor towards the attainment of a just and lasting peace at a luncheon conference held in Washington, D. C., November 5th, at which religious leaders of the Protestant, Catholic, Jewish and Christian Science faiths paid tribute to the Mutual Broadcasting System for its radio program "Minute of Prayer" and the publication of a book of the same title.

The occasion for the luncheon conference was the presentation of the first copies of the book "Minute of Prayer" to the Chief of Army Chaplains, William R. Arnold, and Chief of Navy Chaplains, Robert D. Workman, by Miller McClintock, President of Mutual.

Royalties from the book, which is a collection of prayers submitted by Ministers, Priests, Rabbis and Christian Scientists on Mutual's radio program, "Minute of Prayer," will be donated to the United Service Organization, Inc.

Among the speakers at the conference were Mrs. Winthrop Aldrich, representing the USO; Dr. Frank C. Goodman, of the Federal Council of Churches of Christ in America; the Very Reverend Monsignor Michael J. Ready, of National Catholic Welfare Conference; Rabbi Ahron Opher, Synagogue Council of America; Dr. Frank F. Bunker, Christian Science Committee on Publication for the District of Columbia; and Van H. Cartmel, publisher, Garden City Publishing Company.

Chairman of the conference Miller McClintock pointed out that Mutual's "Minute of Prayer," heard daily at 6 P.M., EWT, was inspired by President Roosevelt's proclamation requesting that Americans devote New Year's Day following Pearl Harbor to prayer. "The publication of the book based on our program makes me very happy," said McClintock. "We are indeed pleased that this first book of prayers of the four major faiths stems from our program. It is further proof that radio has the power to bring the strength and guidance of religion to a troubled world."

Stressing the value of the "Minute of Prayer" programs in "maintaining the morale and conserving the faith of our people,"

CHRISTIAN EDUCATION



ARMY-NAVY CHAPLAINS GET FIRST COPIES OF MUTUAL'S "MINUTE OF PRAYER" BOOK

In the presence of more than 100 religious leaders of the Protestant, Catholic, Jewish and Christian Science faiths, Chief of Army Chaplains William R. Arnold (left) and Chief of Navy Chaplains Robert D. Workman receive from Mutual's President Miller McClintock the first copies of "Minute of Prayer," a book based on the Mutual network's program of the same title.

PRAYER A FORCE FOR VICTORY

Dr. Goodman indicated, "clergymen all over America find it an exhilarating and humbling experience to lead the people of our country in a minute of prayer each evening over Mutual."

The Very Reverend Monsignor Michael J. Ready expressed his appreciation to Mutual for bringing prayer, confidence, and inspiration to the American people through the daily minute of prayer.

Stating that "prayer is the very breath of life," Rabbi Ahron Opher went on to say, "One need not say that in these days of stress, the need and the urge for communion are felt by everyone, and it is a good sign that an agency of public service, such as Mutual Broadcasting System has seen its responsibility and done it."

Congratulating Mutual for its fine work in giving the American people a daily minute of hope and courage to which they can tie, Dr. Frank F. Bunker added that "an organization such as the Mutual Broadcasting System, recognizes its great opportunity in presenting itself as a channel whereby a contact between the need on the part of the man himself to contact his God is provided."

"It Certainly Is a Shame!"

BY SEYMOUR A. SMITH*

THAT'S what the good Christian people of one Hudson Valley city said as they turned their eyes up the hill to one of the finest engineering schools in the country.

"Fifteen hundred men up there keep on learning how to be good engineers, but they sure don't take much time for religion. A few go to church, a few attend some young people's groups, but there's nothing on the campus—no campus "Y," no student Christian association, no courses in religion, no campus religious worker. Too bad the school doesn't do something about it!"

Thus they spoke, talked about it, shook their heads, and nothing seemed to happen.

Came the war! Things began to happen. Fifteen hundred Navy men were assigned to the school. The question arose, "How about a Navy chaplain?" The Navy answer was already clear on that. Navy chaplains were not available for units in the college training program. They suggested that resident religious agencies should provide for the spiritual needs of college trainees.

Something had to be done. The state Student Christian Movement secretary, the energetic secretary of the local Y.M.C.A., the school authorities, and some interested local citizens put their heads together. Out of the give and take came the suggestion for a community student work committee to provide a religious program at the school. A budget was to be raised and a trained campus worker employed.

The committee of 30 men went to work. They approached the Y.M.C.A. and the local churches for financial support. Concrete responses came from 24. An amazing spirit of unity in this day of denominational divisiveness! The board of trustees and the faculty thought it was a good idea and "chipped in" liberally. Contributions came freely from about 75 individuals who

* The Rev. Mr. Smith is Resident Chaplain at Rensselaer Polytechnic Institute, Troy, N. Y. This story describes a unique development in meeting the need for a religious program in an educational institution.

"IT CERTAINLY IS A SHAME!"

were approached, and four national church boards interested in college work nodded assent and made appropriations. In all, a budget of close to \$4500 was raised in short order.

A young minister working in the college field was employed to become resident chaplain at the school where the enrollment now totals over 2,000 Navy men under the V-5 and V-12 training programs, and civilian students. A program of campus religious activities and counselling is now under way. The students are interested—interested in engineering—and religion. The program is for the duration, yes; but there is also a well-focused eye on a permanent program for meeting student spiritual needs.

This is no fictional figment of the imagination. The city was Troy, New York; the school, Rensselaer Polytechnic Institute. The experience is bringing a real sense of accomplishment to those who less than a year ago were saying:

"It certainly is a shame!"

I Want Youth to Have the Right Start

By GLENN CUNNINGHAM*

AS an athlete and as a teacher of physical education, my advice to young people is to seek alcohol-free relaxation, regardless of what others may say or do. Your own responsibility toward your body and mind, your potential usefulness in the war effort, and your possibilities in post-war achievement are all involved in the choice you make *for* wholesome fun and fellowship and *against* injurious, weakening, and toxic alcoholic drinks.

The more I see of young people, the more concerned I am that they shall have the facts on which to make the right and healthful choices. I strongly commend Allied Youth for helping young people find and apply these facts and for helping them create alcohol-free fun and comradeship—wholesome alternatives to what the drinking crowd would offer.

In my work at Cornell College I am responsible for employing the coaches. These men and their teams have been making an exceptionally fine record, in schedules that pit us against a number of larger schools. Our wrestling team, for instance, defeated Minnesota. Whether we win or lose, we engage in competitive athletics on the basis of developing the players and fitting them for the successes and defeats of life. Of course we expect them to abstain from drinking and from smoking! That is a matter of course in any serious effort to bring a man to condition, physically and mentally, in active sports.

Our college teams are coached by men who maintain exactly the same standards. We insist on these requirements, not only

* Dr. Cunningham's indoor mile record of 4:04.4 has given him a deserved fame among all who participate in or follow track. From 1934 until 1943, his outdoor mile at 4:06.7 was a persisting American athletic record. Since hanging up his running shoes, Glenn Cunningham has become a physical educator, as splendidly trained and efficient, in teaching and administration as when he broke world records on the track. As a member of the faculty of Cornell College, Mount Vernon, Iowa, he prepares a host of hardy young Americans for wartime service.

I WANT YOUTH TO HAVE THE RIGHT START

as a matter of discipline and fitness, but because of the long continued effect on the health and welfare of the players, long after they have passed out of college athletics.

We have been delivering men of this quality to the camps and training stations and schools of the armed forces. The Army and Navy depend on the colleges and universities—yes, and high schools—to send to them men of fitness and quality, men who can take hard knocks, men who are tough and ready for physical action, and cool, collected, proficient in their mental and nerve control. We of physical educational ranks are asking only that the armed forces keep the men in this condition after they get them. It seems to me that the American people will not quickly forgive officers in this war who overlook this important element in conditioning men for hard, arduous service—the element of wholesome habits, including enough respect for one's bodily and mental welfare to be and remain alcohol-free at all times.

I know there will be some young people who will say, "I am not an athlete, and I need not be bound by the requirements that apply to success in athletics." There will be some saying, "I do not expect to have an active role in the war; my physical and mental fitness is my own business, not Uncle Sam's." I am thankful I do not come into contact with many American young people whose thinking is so shallow and whose purposes for living at one's best are so flabby and unworthy! It is hard for me to be patient when I meet or hear about boys and girls who do not value themselves highly enough to learn what practices will aid their health and fitness and what practices injure these invaluable resources. Why, all the freedom of thinking and of choice is wasted on those who merely do, unthinkingly, what others do—because that seems the easy, carefree way. More and more I find young people determined to count for something, to leave an impress on their times, to live a life. Alcohol-free standards will help their progress!

A Church-Related Ministry for Students in Higher Education

BY JOSEPH M. GARRISON*

STUDENT WORK is a comparatively new term in the Christian Church's total program of work but it is not altogether a new work. Since 1900 the denominational Boards of Education have been moving forward quite rapidly in the development of definite departments of student work. Practically all the major denominational boards now have a department of student work and a staff of workers. To understand this development, we must look backward and forward. Student work flows out of a stream which goes back behind the actual department of student work in the Church Boards of Education. It will be called upon to make adjustments in the light of many changes which lie ahead on the educational front.

One of the best definitions of student work is that it is the Church following its students wherever they are. We would, therefore, expect to find some form of student work at every stage of the educational development of America. Six significant forms of student work in the past have fed the present-day stream.

I. SIGNIFICANT FORMS

Before the first boy born on American soil of Puritan parentage had reached the age of twenty-one, the Christian Church had started a college for him to attend. In a sense, this should be considered the oldest form of student work. We speak of it as the denominational college. It began for the expressed purpose of seeking the religious well-being of the college-age men who in turn would eventually serve the life of the church in the world. In the founding of Harvard University and William and Mary College, the Church provided a college for its young men to attend and proceeded to follow them by controlling the college.

* Dr. Garrison is Director of Student Work for the Presbyterian Church, U. S., with offices in Louisville, Ky. Since taking up this office, he has given significant leadership to student work in the Presbyterian Church, U. S.

A CHURCH-RELATED MINISTRY

The approach to the student at this stage was largely academic. The primary channel of a religious ministry was the classroom. The major tools were certain texts and courses. In this set-up, the professor was the key man. Of the first 119 colleges founded east of the Mississippi, 104 of them were Christian colleges. Thus in the earlier period of education in America, the Church was following practically all of its students in a definite way. As late as 1860 this continued to be true. In that year there were only 17 state schools among the 250 colleges and universities. The Church colleges still consider as a major responsibility a religious ministry to students and in many instances the emphasis continues to be academic and class room centered.

Beginning about 1810, a new form of religious ministry to students began to make its appearance in the Church college. It was known as the "Religious Society." In some places it was called, "The Society of Missionary Inquiry." These societies seem to have grown up from within the college situation by student initiative. They were somewhat spontaneous in their outgrowth, and for a brief period they thrived rather unusually. These societies were designed primarily to give emphasis to missions, devotional exercises and theological discussions. It seems that they were very largely student led. In some of the theological seminaries, a few remnants of these societies continue down to our day, at least in the form of an annual meeting. Probably the Student Volunteer Movement is in some way in the line of growth from this particular type of work.

The third form of religious ministry to students appeared in the Y.M.C.A. movement which began in 1858. This was soon followed by the Y.W.C.A. Together they are spoken of as the Christian Associations. This movement began out of a recognition that students on a college campus had special religious needs. They discovered the so-called college-age. In addition they pioneered in emphasizing the social message of Christianity. To this movement we must look also for the first specialized religious workers with students. Since they depended upon the voluntary participation of students, a very aggressive leadership had to develop.

The next form of a student religious ministry was a religious

CHRISTIAN EDUCATION

lectureship at tax-supported institutions of higher education. Some recognition was given to the fact that large numbers of students were in these institutions and that the churches were neglecting them completely. A movement to provide endowments for the purpose of bringing to such campuses outstanding religious leaders for a series of lectures was initiated. The approach here was through the address method and the channel was the public platform. For a number of years this method brought to the larger campuses some of the ablest spokesmen in Christianity of the day. It seems that the present day Religious Emphasis Week is an enlargement of this type of ministry. The University Preaching Mission, with which we are familiar, probably falls in this group.

Beginning about 1900, simultaneously with the period of the rapid growth of state controlled colleges and universities, a Church-centered ministry in contrast to a campus approach to the student started to develop. Churches along side the campus began to see a new rôle and entered upon an aggressive special ministry to students as a part of their normal church life. This, too, had an element of spontaneity in it, for it was a movement which sprang up in all the denominations about the same time. Some churches encountered the necessity for a student building to supplement the church plant. Others felt the need for additional staff members, especially prepared for working with the college student. Simultaneously with the awakening of local churches to the opportunity, there was a Church-wide movement resulting in providing Church-wide support to student work rather than leaving it entirely a matter of local support.

Somewhere about 1900 a movement known as the Schools of Religion or the Bible Colleges got under way. For the most part, they located adjacent to a tax-supported campus and entered upon a cooperative educational program with the college. In a few places, they were set up within the college system. An exchange of credits was worked out. The central contribution was necessarily that of credit courses in the subject of religion. Credit courses included Bible, Comparative Religion, Religious Education and the Philosophy and Psychology of Religion. These

A CHURCH-RELATED MINISTRY

Schools of Religion were also characterized by the joint effort of several denominations.

On many campuses we find all of these religious ministries continuing in some form. Here and there one finds some overlapping but for the most part they function as supplementary to each other. The type of approach most aggressively pursued will vary from campus to campus. The Church-centered ministry to students in higher educational institutions has been gaining momentum and probably reaches at the present time more students than any other form of student work.

II. SOME ADVANTAGES

Several advantages stand out in the Church-related ministry to students which may be mentioned. First of all, it offers an immediate approach to the problem. Usually there is a local church in every college situation. While this throws a heavy load on the local pastor and the local church, there is nevertheless some equipment and some leadership for meeting a near-by situation. The advantage of this local approach has been especially significant during the setting up of the war college situations. Being accustomed to local initiative, the churches were not completely lost in taking advantage of a new opportunity.

The second advantage is that a Church-centered ministry to students is a natural approach. The great majority of our students, 88.3%, are members of some church at the time they enter college, so that they come out of that kind of a setting. There is need for them to go back into the church situation in whatever community they follow their vocation. Students are encouraged to grow in churchmanship. They are given a church home while away from home. It seems likely that even greater emphasis will appear at this point in the years which lie ahead.

Finally, the Church-related ministry to students offers a very productive approach. It enlists students in service as Sunday School leaders, members of a choir, outpost Sunday School teachers and summer service work. It brings faculty members and students together, apart from an academic setting. It invites professions of faith. It opens homes of the community to stu-

CHRISTIAN EDUCATION

dents who are away from home. It furnishes the student something to come back to in the days following graduation.

Coming over the horizon is the Religious Life Director who will be an interdenominational person employed by the college or university to coordinate the various denominational approaches to students. This will not weaken the Church-related ministry for students. If anything, it will strengthen that ministry. It will result in the discovery of more things which students can do together in a religious way on a college campus. It will tend to put the whole campus behind the total denominational effort.

In this connection it should be said that a fine spirit of interdenominational cooperation exists on many local campuses. The religious leaders who are pioneering in the field of student work represent some of the Church's most capable and enthusiastic workers. A letter from a new worker in one of these fields after a week of work began in this way: "Student Work is wonderful. How thankful I am that the opportunity is mine to have a part in it." In the days which lie ahead there will be other changes, along with general educational changes, but in some form as long as the Church is the Church, there will be a Church-centered ministry to students.

Summer Projects for Students

IN response to an inquiry from the editor, representatives of certain boards of education with membership in the National Commission on University Work submitted information on summer projects for students.

The contributors are: Newton C. Fetter of the Northern Baptist Convention, William H. Preston of the Southern Baptist Convention, Henry Rust of the Congregational Christian Churches, H. D. Bollinger of the Methodist Church, Joseph M. Garrison of the Presbyterian Church, U.S., J. Maxwell Adams of the Presbyterian Church, U.S.A., and the editor prepared the item on the Lutheran Student Association.

Northern Baptist Convention

On August 27th to 29th at Keuka College, Keuka Park, New York, the Baptist University Pastors met for a three-day conference. The four items for discussion on the docket were as follows: (1) The regular student Christian program in time of war. (2) Special service to Service Men in training in colleges and Universities. (3) The relation of the Baptist Student Work to the newly organized Baptist Youth Fellowship. (4) New plans and opportunities for financing a local Baptist University Pastorate.

Among the leaders present were: Dr. Luther Wesley Smith, Executive Secretary of the Board of Education of the Northern Baptist Convention, and Executive Secretary of the American Baptist Publication Society; Dr. Oliver deWolf Cummings, General Secretary of the Baptist Youth Fellowship; Mr. Louis Robey and Mr. Paul Carter, Financial and Publicity Counselors for the New Development Program of the Board of Education; and Dr. Newton C. Fetter, Assistant Secretary of the Board of Education of the Northern Baptist Convention, and Director of University Pastor and Student Work.

The University Pastors themselves assumed leadership in the conference. This conference celebrated the Fortieth Anniver-

CHRISTIAN EDUCATION

sary of the inauguration of Baptist Student Work at State Universities. The first Baptist University Pastorate was begun at the University of Michigan in 1903. The first Baptist University Pastor was Dr. Allan Hoben, who later became President of Kalamazoo College.

The work at the University of Wisconsin was begun in 1906. The Board of Education of the Northern Baptist Convention was organized in 1912 and began its support of University Pastors in 1913.

It is the plan of the Board of Education, through its Department of Student Work, to make provision for Baptist students who are not located in the large University centers. This will be done in part through the employment of state or area student secretaries who will assist local ministers in college towns in the development of adequate student programs and who will help to conduct state and national student conferences.

The wives of five of the University Pastors were also in attendance at the conference.

Attention was called to the fact that the Reverend John D. W. Fetter had served as Baptist University Pastor at Ithaca for twenty-seven years; the Reverend Frederick B. Igler at the University of Pennsylvania for over twenty-five years; the Reverend Newton C. Fetter has served continuously either as University Pastor or in the Department of Student Work of the Board of Education since 1912.

The Baptist Youth Fellowship held a meeting of its Executive Council at Wayland Academy, September 2nd to 7th. About half of the members of the Council are students; therefore, Baptist students are taking a large place in the leadership of the Council and in the development of a program for all Baptist youth. Dr. Oliver deWolf Cummings is General Secretary of the Baptist Youth Fellowship, Miss Elsie P. Kappen is Secretary of Missionary Education, Clarence B. Gilbert is Junior High Secretary.

It is contemplated to carry on summer work projects both under the auspices of the Baptist Youth Fellowship and of the student program.

SUMMER PROJECTS FOR STUDENTS

Southern Baptist Convention

For more than a quarter of a century Southern Baptist Students have participated in summer service projects as volunteers in their home churches, district associations and states. The predominant emphasis has been upon the spiritual and religious rather than otherwise—which is in accord with the nature of the program fostered by Southern Baptists for their 140,000 students.

An added impetus was given to this movement about fifteen years ago when the Baptist Student Union adopted a more definite plan of volunteer summer service which obtains to the present. The initial enterprise was an effort to reach all the churches of each state but especially those in smaller towns and rural communities with messages on missions, stewardship and evangelism. This was soon channeled into study courses in missions, the organization of new training unions and the conducting of Youth Revivals. Soon the Vacation Bible School became one of the more popular features, because it was a “natural” for college students, since anyone with talent and consecration could be used. As many as 7,000 students took part annually in these Vacation Bible Schools. They were held in churches, mission outposts, school houses, tobacco barns, and under trees, and ministering to Negroes, Mexicans, Indians, as well as to the privileged and underprivileged of our own race.

The Five Year Promotional Program promoted by the Baptist Sunday School Board, which was followed by the present Four Year Associational Promotional Plan, enlarged the opportunities for usefulness for Baptist students. These shock troops of the denomination—moneyless millionaires—spiritual millionaires, if you please, were harnessed into an effective force to reach the unreached.

One Baptist Student Union at a state college enlisted forty volunteers one summer who gave one hundred and seventy-five weeks of their time to Sunday School and Training Union work, taking a religious census, establishing mission Sunday schools and conducting or assisting in Vacation Bible Schools.

One state leader, each year for five years, enlisted and directed thirty-one chosen volunteers. Ten days of intensive training at

CHRISTIAN EDUCATION

the State Baptist Assembly was followed by eight weeks of associational mission work. Traveling in a large college bus they spent a week in each association. The result of one summer's work was: 8 associations visited, 101 churches worked in, 202 classes taught, 5,969 enrolled in the classes; although there were no church training unions (B.Y.P.U.'s) in 53 churches, 246 new unions were organized, 2,702 awards were presented, 134 persons were won to Christ, and 735 rededicated their lives.

Of 820 students contacted in a preliminary report one year, the total time given was 2,430 weeks or over 46 years of gratis service rendered.

Not only have students made valuable contributions of their best in talent, consecration, and service, inspiring those with whom they come in contact, but many students have found themselves and their life work.

The program for 1944 will carry on with a similar schedule. Attention will be increasingly given to the spiritual—as they work among the trainees, in camps, in defense areas, and seek to bring the recreational and other activities to the highest Christian plane.

A special week, April 2nd to 8th, 1944, is set aside to sponsor this emphasis in the colleges within the Southern Baptist Convention territory. At this time special literature, posters, and bulletins will call out volunteers for spiritual service, first in the home church as workers, leaders, and teachers; next, into missionary service, anywhere in their association. Then into Statewide, Southwide, or Worldwide mission opportunities.

Congregational Christian Churches

Trailer camps and crowded housing conditions are matters of first-hand knowledge for the fifteen young people and their leaders who worked on the Dayton, Ohio, Emergency Service Project of the Pilgrim Fellowship. Some of these young people were very young; several were college students; some were from rural areas; none had had outright experience in working with laborers in some of the great industries. For all of these, living and working in a modern boom-town was a great experience.

The group did a variety of work. They were responsible for

SUMMER PROJECTS FOR STUDENTS

one of the vacation church schools under the auspices of the Church Federation of Dayton. Two of the young people made a significant survey—the first of its kind to be made in the city—showing that there were 65 trailer camps in and immediately surrounding the city. They visited these camps to discover the kind of management, the recreational facilities, the characteristics of the people, the number of children, and the need for the assistance of young people in a program of crafts and recreation with their children. This survey has since been used by various recreational and educational groups in the city of Dayton to continue work with these camps.

Following this survey, the people of the project entered two trailer camps with a program of recreational hours, story periods and crafts. In one of these centers a local committee was created which is continuing a directed program of activities for the children.

One of the basic purposes of this project was to center it in a church of the community and to make the best possible contribution to the Congregational Christian churches of the community. Several meetings were held with the Pilgrim Fellowship young people of Dayton, and the project group visited all the Congregational Christian churches during the summer. At the host church the group assisted local people with a Wednesday evening Open House for junior high young people. This was a planned but informal type of recreation, including folk games, ping pong, shuffle board, and group games. This answered a real need in that part of the city for "a good place to go."

Housing arrangements for the workers proved to be something of a problem. This impeded a well-planned educational program which should accompany any such work. However, the group had many interesting and first-hand experiences which proved valuable. Juvenile delinquency was illustrated vividly in a visit to the city jail where the group saw thirteen- to eighteen-year-olds in cells and in the sections occupied by much older people. The leaders of the Church Federation of Dayton started forums with various groups and the workers attended a round-table discussion on "Religion and Labor." This included representatives from the various labor unions and all the religious faiths. Attendance

CHRISTIAN EDUCATION

at the trial of an intelligent and sincere conscientious objector gave to the group a new feeling of the importance of Christian convictions and of the power of one who had given himself completely to his ideal. The defendant was found "guilty" and was given the heaviest possible sentence.

Personal contact with individuals of the Church of the Brethren gave new insights into the community and the social service work of one of the doctors of that church. Such contacts made profound impressions.

Remarks that have been made by the young people have shown the value of their experience. They saw what can be done by churches working together effectively. They had first-hand knowledge of wartime communities in which the established ways of living have been shattered. They came in close relations with parents and children of a trailer community. They realized the problems created in a city by a mobile population, crowded living quarters and staggered hours of employment. In the end they felt that their efforts were in small ways helping to reinstate many of the forgotten checks and balances of established community life.

The summer work of Dayton lives on through the work the Church Federation is now able to do with a continuing religious program and club work in one of the housing centers. Working in and through an established church and organization of churches in the city was one of the valuable experiences of the summer. Instead of manufacturing a problem in order to solve something by a "work method," the group settled into a "number one industrial area" and worked with the churches and ministers of the town.

Lutheran Student Association of America

While not a project in the strict sense of the word, the annual Lutheran Student Ashram has practically become such, under the sponsorship of the Student Service Commission of the American Lutheran Conference and the Board of Education of the United Lutheran Church in America.

Without a definite theme the Ashram was held at Camp Aurora, Wisconsin, on Lake Geneva during the period August 31 to Sep-

SUMMER PROJECTS FOR STUDENTS

tember 5. About 140 students and adults gathered together for Bible study, inspiration and meditation. There were six seminars on phases of Christian living, such as Prayer, Faith, Effective Living, Suffering, Churchmanship, and Reconstruction.

The students were brought close to the issues of the day when Perry Saito, a third generation American of Japanese descent, told of the situation with the Nisei students, and when Rev. Stewart Herman told of Life in England and Germany.

The campfire devotions along the lake centered on the Christian's Time-Table, which included moments of silence, days of suffering, years of sacrifice, and a life of self-dedication.

Through these student leaders, as they go back to their campuses and local churches, thousands of dollars are raised for Lutheran World Action, which renders aid to missionary centers, Nisei students, refugee students and professors, war prisoners, migrant and defense industry communities. Increasingly, it is recognized that these annual Ashrams are training leaders for the spiritual defense of America and of the world.

The Methodist Church

In their sixth year the Youth Caravans, sponsored and trained by the Board of Education of the Methodist Church, brought vital religious experiences to more than 400 communities. As reported by Lillian Hay, in the September 9, 1943, issue of *The Christian Advocate*, they didn't go to a church to "put on" a program, and they went only where they were invited through the Conference Boards of Education. In all there were sixty-two teams of four members each, including the adult counselor. Special training was given at Lake Junaluska and other centers.

There were three specialized caravans working last summer—two in the coal mining sections of Pennsylvania and West Virginia, and one in the crowded defense area of Oregon. These caravans remained in their locations for the entire six weeks' period of service. While their activities were somewhat different from those of the other caravans that visited a different community each week, these specialists had the same ultimate goal—that of helping to build Christ's kingdom on earth, even during

CHRISTIAN EDUCATION

these days. One of these caravans worked with people of sixteen nationalities. And there was an Indian Caravan.

In a Midwestern state people are saying: "Results are still lasting from the caravan we had two years ago. This year the caravan has enlightened us as to organization and procedure; has deepened our sense of worship and has given youth and adults alike a new vision of the possibilities for a Youth Fellowship."

The Southwest sends their comments: "This is our third caravan and they have all been successful and lasting. I regard this movement as the very best thing done in our church and that includes the special revival meetings." "The effectiveness of the caravan has two strong points: the immediate response of the young people and the Church as a whole; and the seeds which will grow in the lives of all the youth who are touched by its power. It is needed in every church."

In the light of these results it is little wonder that the Methodist Student Movement has decided to continue these caravans during the long years of postwar reconstruction.

In addition to the caravan project, the Methodist Church through its Lisle Fellowship had groups at Lisle, New York, with 17 students, at Denver, Colo., with 40 students, and at Pacific Palisades, Calif., with 20 students.

Summer courses were taken by 20 student leaders at Emory University, Ga., 34 student leaders at Garrett Biblical Institute, and 7 student leaders at the University of Southern California.

The regular summer meeting of the National Methodist Student Commission was held at Jacksonville, Illinois, August 29-September 4. Of the 33 state (or similar regional) units of the Methodist Student Movement, 24 were represented.

Presbyterian Church, U.S.

Service activities are essential in a vital ongoing Christian program for at least two reasons. First, they are a means of giving concrete expression to the Christian Faith. They are also instruments for improving skill in various service channels. The Presbyterian Church U.S. in its Student Work program seeks to give emphasis to a year-round service program. Every local student group is encouraged to carry on at least one long-time

SUMMER PROJECTS FOR STUDENTS

definite service project and in addition numerous short-time or seasonal projects are encouraged.

The idea of what constitutes a service project is consciously described in broad terms. For example, there is large participation in outpost Sunday Schools. One-seventh of all outposts operated by the Presbyterian Church U.S. are near a college campus and in the great majority of the one hundred outposts near college campuses, students find definite and regular service work. Some student groups finance in full an outpost as well as furnish leadership. The outposts vary in constituency including Negro, Mountain, Mexican, Migrant and Rural work. While the outpost is by far the largest single year-long service work with students, some twenty other types of service are being rendered regularly such as: Sunday nursery for small children during church hour, Girls' Club sponsorship for problem group, toy loan library, soldier recreation events, furnishing a prayer chapel, recreation teams, community sings and the like. These service activities are over and above the regular benevolent work of the Church which is also regarded a normal part of the student program.

In the year-long emphasis on Christian service, the Presbyterian Church U.S. has recently included special plans for summer opportunities. Three situations bear mentioning: The first was in cooperation with the Presbyterian Church U.S.A. at their ongoing work at a mission recreation camp. It was believed that actual participation would prepare a few leaders for entering other situations in the South.

The second was a Summer Service Training Program at Radford, Virginia, a war boom town situation. The object of this was to meet an actual local situation and train for a typical war situation.

The third summer service project was in the form of Daily Vacation Bible School Work. One college experimented with a training class on extra class time during the first months of the school year and prepared a number of workers who were sent out.

Other summer service work consisted in seeking to locate other projects that might be developed. Some few of the students of the Presbyterian Church U.S. participated in some of the na-

CHRISTIAN EDUCATION

tionally known summer work groups such as the Lisle Fellowship. As far as summer service projects, this past summer was primarily a year of launching the idea.

Presbyterian Church, U.S.A.

At Camp Kent, Calif., twenty workers representing some fourteen races or cultures worked hard in conditioning a campground for summer use. About ten, at Camp Gregory, N. Y., as an interracial group helped build housing for migrants and worked on the interdenominational camp buildings. Four workers "stayed through" the eight weeks at Dodge Community Center in Detroit, their social work supplemented by short-term helpers week by week.

After a thorough training week at Westerville, Ohio, two caravans—two boys, two girls, and a leader—started off for a week's work in each of four needy parishes. Their reports are highly enthusiastic, and each church seems to have benefited from their varied labors. One caravan centered its work in western Pennsylvania and Ohio; the other in southern Illinois and an adjoining area. A brief evaluation session at Westerville ended up the itinerary. If the young people's vote is considered, Presbyterian youth caravans are here to stay.

For the first time, about fifty (probably more when reports come in) of our 113 summer conferences organized service projects as part of their week's experience. Many of these were dynamic and worthwhile, college students usually taking the initiative. Here are examples: toy making for nisei relocation centers, conditioning an old mill for a community recreation center, making a rural religious survey, reclaiming for youth work a room in a Methodist church, farm work, making surgical dressings, manual work on campus, conditioning a youth hostel.

In this war year, Presbyterian youth have shown vivid concern for community service in each of these channels. We shall hope to expand the whole emphasis next year even further.

Guardians of the Future

By HENRIETTA TICHY*

OF all the great women of this modern period two seem destined to be known in the future as women of exceeding greatness. The work of Madame Curie on radium is probably the most important scientific contribution of more than a century, certainly the most exciting and inspiring. Madame Chiang's enunciation of the principles of the New Testament in the midst of a bitter war, her deep faith, and the example of her Christian life are of far-reaching effect and significance. These two distinguished leaders, demonstrating the power of woman's intellect and moral courage, are the answer to those who scoffed at the higher education of women, for both were trained in modern colleges. Madame Curie sacrificed and suffered to study at a university of highest ancient and modern reputation, the Sorbonne, and Madame Chiang is a graduate of Wellesley College, whose motto is designed to inspire such a life as hers, "Not to be ministered unto, but to minister."

To such great women as these the American girl may well look when she considers the value of a college education. In her own world also she can find college graduates who in serving the community have risen above the common level because of an intellectual discipline, a broad vision, and a spiritual growth rooted in college experience. Many of these women wrested higher education from a world hostile to the advance of their sex. Today, however, in countless technical and professional schools hitherto open only to men, scholarships await the college girl; in many difficult and highly specialized fields formerly reserved for men, women are wanted desperately. Great as are the opportunities in wartime, after the war the need for trained and adaptable workers will be even greater. Will women be ready to meet their responsibility?

The college girl is preparing herself intellectually, morally, and

* Miss Tichy is an instructor in the Department of English of Hunter College, having received the Ph.D. degree from New York University. She has been the faculty adviser of several student groups.

CHRISTIAN EDUCATION

spiritually. She participates in student self-government in the belief that it is training her for citizenship in a democracy, and she is interested in serious extra-curricular activities like the meetings of the religious clubs to study and discuss Christian world action. Like other patriotic women, she renders volunteer service to community and war organizations, and often she feels that it is her duty to work during the summer in industry, in a nursery school, or on a farm. Her college studies, to which she devotes most of her time, are teaching her to find stimulation and inspiration in the past and the present, and are enriching her life by inculcating appreciation of the beauties of nature, of the arts, and of the soul of man. In the classroom, the library, and the laboratory, the college girl is applying herself earnestly to war courses designed to supply immediate and future community needs; she is using and training her power of expression, her skills, and her mind; and she is exploring the world's store of knowledge. Proof that these varied studies and activities fit her for service and for leadership is the preference that employers and the officers' schools of the women's enlisted services show for college graduates.

In estimating the potential value and influence of the college girl, one should appreciate that she has never forgotten the importance of spiritual matters. The editors of *Fortune*, making a survey of the undergraduates of the last decade, reported, "The girls' colleges show more religious hunger than the boys'." Even when America was least interested in worship, the college woman lifted up her eyes unto the hills. Today, viewing her religious beliefs in the light of a study of world history, of contemporary events, and of the nature of man, she is discovering anew the true value of her faith.

The post-war period will provide a challenging opportunity to put Christian principles into action, and women must be educated for their task. When students drift from high school and college, they do themselves irreparable harm and endanger the future of civilization. Capable girls should be encouraged and assisted to continue their education to the full extent of their abilities. To work for good in these complex times and to avoid being misled by evil disguised as virtue, girls need training of the mind and of

GUARDIANS OF THE FUTURE

the spirit. Peter's admonition to add knowledge to virtue must not be ignored today as in the past. What tragedies are those humble, godly men and women who have been doomed by limited vision and understanding never to extend beyond narrow spheres the influence that the world sorely needs! In many great world crises, antichrist has prevailed because of a lack of adequate Christian leadership. What certainty is there today that after conquering one form of tyranny men, through ignorance, will not fall victims to another? What hope is there for the future if after this war not the teaching of Jesus but self-interest and hatred again rule?

The war is preventing many potential Christian leaders from preparing themselves for the future by studying in the higher schools. In the United States complete college training is denied to all men except a very few; in some European countries all colleges and universities are closed; in Axis nations only a process of state indoctrination remains, and free education is dead. On the American college student, therefore, depends temporarily the preservation and transmission of the world's heritage of beauty and knowledge, the progress of learning and the arts, and the training for putting Christian beliefs into action. It is an inspiring responsibility. Now as never before the motto of the largest college for women applies to the American college girl, for truly may she say, "To me belongs the care of the future." Madame Chiang has demonstrated how one educated leader can make her Christian principles a power for good. Just as she is today shaping the history of China, wise and enlightened women may tomorrow determine the fate of the world.

The Place of Theological Education in a University*

By ROBERT M. HUTCHINS

WE mark tonight the beginning of a great movement in education, the significance of which far transcends our own time. Without sacrificing the special interests of the denominations the Theological Federation has broken down the last barriers that have separated the Schools. It sets the Schools free to work together on the common problems of Protestant theology. Our thanks are due to the officers, faculties and trustees who have given us this example of disinterested devotion to the fundamental purposes of their institutions. . . .

A community must have a common aim; and the aim of the academic community is the truth. Truth in the natural order is arrived at by reflection upon experience, that is, by thought. A university, therefore, is a place where people think. It follows that the criterion of university activity is intellectual. Instruction and research are judged by their intellectual content and the intellectual effort they demand.

These standards and no others apply to professional education. To the extent to which professional education is concerned with the truth, with thinking about important matters, to that extent it has a place in a university. To the extent that it is designed to teach the tricks of a trade, it is eccentric to the academic community. The anecdotal type of professional teaching which aims to give helpful hints to the practitioner seems, at first glance at least, to have nothing to do with the purposes for which a university exists.

* This address, by President Robert M. Hutchins, was delivered on the occasion of the inauguration of the new Federated Theological Faculty of the University of Chicago with impressive services in the Rockefeller Memorial Chapel on October 24, 1943. This service marked the first occasion of a joint appearance of the faculties and students of the four theological schools at the University, namely, Chicago Theological Seminary, Meadville Theological School, Disciples Divinity House, and the Divinity School of the University of Chicago. The following constitutes only part of President Hutchins' address and is what was officially released.

THEOLOGICAL EDUCATION IN A UNIVERSITY

If you ask how a professional school can serve the profession if it disdains helpful hints, my answers are two. First, I should insist upon the paradox that the best practical education is the most theoretical one. The tricks of a trade can be learned only in the trade. Neither the atmosphere nor the instructors in a school of any kind are suited to the task of teaching tricks. The tricks can be learned, and usually with great rapidity, in the trade. The theory of the discipline, the understanding of those principles which enable the student to think for himself and to face new situations, can be learned only in school.

Second, I should insist that any learned profession requires for the maintenance of its professional aims and standards centers of independent thought. Without such centers the profession is bound to degenerate into a trade. The school that renounces its intellectual obligation and indulges in helpful hints on the theory that it is serving the profession is not serving the profession; it is betraying it.

The result of the professionalization of professional schools is therefore isolation from the rest of the university and disservice to the professions. And the narrower the object of the professional school, the more complete the isolation and the disservice. . . .

The object of the Federated Theological faculty is to prepare men for the Christian ministry. By minimizing sectarian differences and seeking those principles valid for all Protestants the Federation at one leap surmounts one of the greatest dangers of professionalism.

The requirements of a learned profession are two. It must have an intellectual subject-matter in its own right. The members must practice the profession for the common good and not for private gain. The ministry is the learned profession par excellence. It has an intellectual subject-matter of the most challenging importance and complexity. Nobody has recently claimed that ministers become ministers to get rich. The task of the theological school is to concentrate upon its intellectual subject-matter.

The special intellectual subject-matter of the theological schools is theology. And it is sacred, as distinguished from natural,

CHRISTIAN EDUCATION

theology. The rules of theological study were laid down by St. Augustine. The first, he said, is to hold to the truth of Scripture without wavering. The second is that since Scripture can be explained in multiplicity of senses, a particular explanation should be adhered to only conditionally, that is, it should be abandoned if it is with certainty proved to be false, lest Scripture be exposed to the ridicule of unbelievers and obstacles be placed in the way of their believing.

We learn from these rules that theological knowledge has its roots in revelation, and we see that without revelation theology would not be distinguishable from other sciences and disciplines. But we learn, too, that theological knowledge grows and changes as much as all the rest of human knowledge. The Word of God is true. But since it is the word of God, it is the most difficult of all things for us to understand. Although it in itself is always true, our interpretations of it are not necessarily true. St. Augustine is warning us not to confuse the truth of Scripture with the truth of our interpretations. He is telling us, moreover, that there must be some extrinsic measure of the truth of our interpretations.

What is that measure? It is all the rest of our knowledge. . . .

The theologian pursues his studies . . . in the context of all natural knowledge. Everything which any other part of the University knows is valuable to him. Without a university he is under the obligation to master all the sciences himself. Since he cannot do this, he is likely to relapse into indifference to them and teach his subject as though it were a complete and finished museum piece. In this view the closer the connection between the theological school and the university the better it will be for the theological school.

And the better it will be for the university. The theological school is not merely a symbol recalling the original and half-forgotten purposes of the university. Theology is not merely the queen of the sciences because it induces a certain humility in all the others by reminding them of what they cannot know, and attempting often vainly, to redeem them from the sin of pride. Theology and the theological school are at the apex of the university and its studies because they seek to supply the answers to

THEOLOGICAL EDUCATION IN A UNIVERSITY

the ultimate questions about the most fundamental matters with which the university is concerned. . . .

The good life and the good state—we have today the two things which were to give them to us, production and education. We have incredible production and educational opportunities of which our ancestors never dreamed; but the good life and the good state seem farther off than ever. Production has increased poverty, and education has increased ignorance. One reason why may be that the education upon which we have relied for salvation is off-center. It is not merely anthropocentric; it centers upon those aspects of human life least likely to elevate and ennoble the human spirit. Theology has been displaced as the queen of the sciences. Even in the theological schools it has been crowded out by imitation disciplines designed to make the minister “successful” in accordance with the standards of a materialistic society.

The changes in administration and organization which we celebrate tonight are in one sense negative. They remove barriers and obstacles to cooperative effort. But he who taketh weights from the motions is the same as he who addeth wings. The Theological Federation adds wings to the theological faculties at a time when the inspirations of their labors is the most urgent need of their colleagues, their fellow-citizens, and the world.

In His Image

By G. R. SAYLOR*

ANOTHER college year begins in a world once more in the turmoil of one of its periodic upheavals, brought about by man's colossal capacity for disregarding the experience—both religious and secular—of mankind. Many years ago the writer of the book of Genesis wrote that "God created man in his own image." I do not propose, at this time, to discuss the physical implications of this group of words; rather I am interested in their spiritual and educational implications, for it must be painfully evident, even to the most casual observer, that we have truly "come short of the glory of God."

Let it be understood at once that I do not belong to that group of "calamity-howlers" who believe that our American educational system is totally ineffective from kindergarten to university, nor yet do I consort—educationally speaking—with those who resemble a certain long-legged, long-necked African bird with a penchant for hiding its neck in the sand, and who, as a result of the aforesaid resemblance, maintain that all is well—and perfect—on the scholastic front. Having thus oriented ourselves, let us proceed with the problem at hand, which is the closer approximation of God's own image.

Bismarck, the Iron Chancellor of Germany, once wrote: "The nation that has the schools has the future." This statement contains a great deal of truth; German schools have long served as models after which other nations patterned, and even now their efficacy in indoctrinating the youth of Germany has not diminished. About a half century ago an American educator was asked to organize an educational system for Japan. In that short space of time Japan was transformed from a backward nation with a mediaeval culture into a power which is now offering a serious challenge to world domination. Unfortunately this potential power of the schools can be, and has been, corrupted, perverted, and diverted into wrong channels, and even when this

* Dr. Saylor is professor of Modern Languages at Elizabethtown College, Elizabethtown, Pa. This article was delivered as a convocation address at the opening of a new school year.

IN HIS IMAGE

has not been done consciously and wilfully, it has been carelessly neglected. What a pity that we cannot point out a nation that has consciously, carefully, honestly, and reverently geared its educational system toward the goal of a likeness to the "image of God"! If we could point out such an example, we could appreciate the full significance of Bismarck's remark, and it would probably not be the significance that he intended it to have.

MORE THAN KNOWLEDGE NEEDED

This is not to deny the existence in the world today of an enormous mass of intelligence, information, and facts. What it does assert, however, is that this mass is not well distributed, generally utilized, nor even wisely handled. When I say that it is not well distributed, I refer to the fact that there are still in the world great patches of ignorance. The great depression of the '30's proved that it is not wisely handled, and as further proof let me tell you a little allegory which has particular contemporary significance. Once upon a time, a large country with a population of about 130 millions, riding in millions of motor vehicles requiring rubber for tires, permitted the establishment of a rubber monopoly in some Pacific islands 5,000 miles away, notwithstanding the fact that a natural source of rubber existed only about 1500 miles distant, and from which source, incidentally, the seeds were procured to form the monopoly on the other side of the Pacific, and notwithstanding, in the second place, the fact that other countries had long since developed synthetic rubber on a commercial basis. Then came a war in which an enemy country captured those Pacific islands, and the large country first referred to found itself with a serious rubber shortage. Does the allegory need interpretation?

Not so many years ago there were then million or more men unemployed in the United States. Today there is a shortage of labor in many fields. "But," you say, "that's due to the war!" Of course it is, but in the last analysis, war is preponderantly destructive. Is it not a sad commentary on our civilization that we are willing to spend billions on a destructive force, but we were not willing to spend half that amount to support a constructive effort which might also have put those men back to work?

CHRISTIAN EDUCATION

Instead, Brazil burned its surplus coffee, Puerto Rico allowed its sugar cane to rot in the fields, the West killed its too numerous little pigs, and the South ploughed down some of its cotton, with the result that now there is not enough coffee to go around, sugar is rationed, pork soon will be, and shirt-tails must be shorter. Verily we have strained at a teeny, tiny gnat and swallowed a half dozen camels. You will remember that in the years of plenty Joseph prepared for the years of famine.

Of course we understand that such situations as the foregoing are not due entirely to the neglect of common sense, for we must also take into consideration that little thing called—the profit motive. Socrates believed that if people only knew what was right they would do it. We have abundant proof that Socrates was wrong. We must conclude, therefore, that the aforementioned mass of intelligence, information, and facts requires a leavening agent.

Ralph Emerson once wrote: “A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.” I do not know what Emerson meant by a “foolish consistency,” but if he meant that variety of being consistent merely for the sake of being consistent or to cover up an obvious error, I agree with him. Unfortunately this statement is often quoted with the omission of the word “foolish,” and then it can do real damage, for real consistency consists in being consistent with a principle. It is a characteristic of God’s creation and is, consequently, important for the attainment of God’s “own image.”

In the course of the boundary dispute between Venezuela and Great Britain, during the administration of President Cleveland, the latter wrote to Britain: “Today the United States is practically sovereign on this continent, and its fiat is law upon the subjects to which it confines its interposition.” You can be sure that Latin Americans did not relish some of those words. In a speech at Berkeley, California, in March, 1911, Theodore Roosevelt said: “I am interested in the Panama Canal because I started it. If I had followed traditional conservative methods I would have submitted a dignified state paper of probably 200 pages to the Congress and the debate would be going on yet, but I took

IN HIS IMAGE

the Canal Zone and let the Congress debate, and while the debate goes on, the Canal does also." To his hearers that might have sounded like dashing, go-getting diplomacy, but to the Latin Americans it spelled more "Dollar Diplomacy" and "Yankee Imperialism" from the "Colossus of the North." But recently we have suddenly discovered that friendly neighbors south of the Rio Grande are very important to us, especially in an economic and military sense. We are feverishly studying Spanish and shuttling co-ordinators of cultural relations back and forth, but, certainly, a more consistently favorable foreign policy would have done much more to convince them of our sincerity.

In August, 1941, the famous Atlantic Charter enunciated a statement of war aims of the United States and Great Britain. In essence it promised freedom and justice for all, particularly for the people of the countries overrun by the Axis. This, of course, would not include Lithuania, Latvia, and Esthonia, which were overrun by Russia. In August, 1942, the first anniversary month of the Atlantic Charter, Gandhi and others were arrested by Britain because they insisted on freedom for India. I am not saying that England should grant India her freedom now; what I am saying is that insincerity and inconsistency invariably lead to trouble, and that that danger should be recognized and eradicated. Right here in the United States we give lip service to the ideal of race equality, yet we deny negroes the right to stay in certain hotels, to ride in the front seats of certain street cars, and even to live in some communities. Just this past July Negroes were denied the right to vote in the Democratic primary elections in the state of Arkansas. How impressed with our protestations of friendship can you expect the Chinese to be, for they are not white, either. Something like this must have been in the mind of Henry George when he wrote: "That we should do unto others as we would have them do unto us—that we should respect the rights of others as scrupulously as we would have our rights respected—is not a mere counsel of perfection to individuals, but it is the law to which we must conform social institutions and national policy, if we would secure the blessings and abundance of peace." Henry Ward Beecher meant the same thing when he said: "All higher motives, ideals, conceptions,

CHRISTIAN EDUCATION

and sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life." Edwin Markham expressed it even more strikingly: "We have committed the golden rule to memory; let us now commit it to life. We have preached brotherhood for centuries; we now need to find a material basis for brotherhood." To this I might add, we give to charity, but why not try taking away poverty? Seymour Deming's remarks anent this are revealing. This is how he expresses it: "The old idea of romance: the country boy goes to the city, marries his employer's daughter, enslaves some hundreds of his fellow humans, gets rich, and leaves a public library to his home town. The new idea of romance: to undo some of the mischief done by the old idea of romance." Well, we shall need a good deal of new romance.

CHARACTER EDUCATION THE SOLUTION

I have already mentioned the necessity of introducing a leaven into the facts which education tries to impart. What shall this leaven be? I should like to suggest *character education*. You may have expected a much more startling proposal. I grant that the *term* is not new, but I submit that if we actually *did* something about it, the *results* would be startling. Yes, I know we have church-related, denominational, and Christian institutions; at least the catalogues say so. But what the catalogues say has nothing to do with it; only what the institutions are and do, counts. It is even conceivable that an institution can belong to one of the above classifications without its catalogue's laying claim to it. The trouble is that a moral code may become associated with a religion, be venerated along with a religion, and still not have any relation to actual practice, for a certain system of "interpretation" may carry over emotional sanction from the moral code to acts entirely foreign to its spirit. The teachings of Christ have been used to sanction the Crusades, the Inquisition, the World War, and perhaps even the foreign policy of certain nations. It has always been the favorite practice of theologians to maintain that they were on the Lord's side and that their opponents were on the side of Satan.

IN HIS IMAGE

But such codes attached to events only by the most tenuous of threads of interpretation do not educate the character. Serious-minded young people want real codes actually practiced. Even though teachers may be highly moral, their teaching may be largely *un-moral*. What character training is attempted is vaguely strewn among the intricacies of spelling, arithmetic, reading problems, health habits, and the activity curriculum, with the result that only high-sounding statements about character training are made, but they are seldom applied. This is not to suggest that we should neglect spelling, reading, and health to concentrate on character education. The second estate would be as bad as the first. The history of civilization could be represented by the swinging of a pendulum from one extreme to the other, and this generation could forever distinguish itself—and incidentally be much happier—if it could pursue a course more closely approximating Aristotle's golden mean. We need to emphasize the fact that education for the whole of life requires a well-balanced mental diet. We should beware of glibly dubbing certain subjects "frills" and smugly calling others "practical." Emerson once pointed out that the exclusive adoption of the test "What is it good for?" would abolish the rose and exalt in triumph the cabbage. What is one man's meat may be another man's poison and where there was an economy of surplus yesterday, there may be one of "too little and too late" today.

The ultra-modern educator has not improved much beyond Socrates, for he seems to have the idea that if we can give people knowledge they will automatically lead respectable lives, but he forgets that criminals apply their knowledge to crime. The modern trend in education, therefore, leads to knowledge, occasionally to understanding, but only by the merest chance to wisdom and virtue. Even the meaning of wisdom has been changed for some people. To them the wise man is the clever man, the materialistic philosophy still prevalent in American life attaches great importance to getting ahead, going places, and being somebody. Cleverness is more admired than real wisdom. The rewards are for the unscrupulous go-getter and not for the humble, law-abiding individual. We say: "Virtue is its own reward"; possibly that is why so few people seek it.

CHRISTIAN EDUCATION

One of our major difficulties is the fact that so much teaching, on every level, lacks completeness. Students are left with facts and with some understanding, but without strong personal attitudes and sound opinions. Teaching has become so objective that the student does not analyze his personal relationship to the problem at hand. Students must, of course, not be indoctrinated—at least not in the worst sense of that word—but unless we teach so that the students indoctrinate themselves, mature and ethical attitudes can never be developed.

Dean Ivins of Defiance College discovered as a result of a questionnaire which he prepared for the National Education Association, that a large majority of parents are very much concerned that their children get some sort of character training. We know that the church wants it. If parents and the church want it and Christian education is equipped to give it, why is it not done?

I close with this poem of James Russell Lowell:

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! True Freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right with two or three.

The Pillars of Enoch

By GUSTAV S. NORDBERG*

ACCORDING to several ancient Hebrew legends Enoch, the man "who walked with God, and was not, for God took him," was the first great teacher and scientist. One of the legends connected with this obscure figure tells about the first attempt to perpetuate and transmit in a systematic way "from generation to generation, the wisdom of human experience and divine revelation." For Enoch, having been forewarned that the earth would be destroyed once by water and once by fire, caused to be erected two pillars on which he inscribed "all such knowledge as had been delivered unto and invented by man."

These pillars became a landmark in the ante-diluvian world, a meeting place of searchers for truth who were interested in the problems of faith, the acquisition of new learning, and the culture of the past. And Enoch began to educate the people; the "place of the pillars" became a seat of learning. Even kings and princes came with the multitude to be instructed as a result of which "peace reigned over the whole world for a period of two hundred and fifty years." "Thus it was," adds the legend, "that all knowledge and learning was not lost for these pillars remained after the flood."

This is the primordial, though legendary, expression of that mysterious urge by virtue of which the human mind is not satisfied until it has protected and passed on to each succeeding generation what it has acquired and accomplished. Human nature takes a justifiable pride in its own achievements.

Every age has its pillars of Enoch. The function of these ancient pillars and the school in connection with them finds its objective correlate today in the service of the numerous institutions of learning established by the Church. The obligation placed upon this legendary teaching institution, "from generation to generation and from nation to nation," may well be paralleled with the later historical declaration given by Him unto

* Dr. Nordberg is Professor of Psychology and Philosophy at Hartwick College, Oneonta, N. Y. Recently he was elected dean of the college.

CHRISTIAN EDUCATION

whom "all authority hath been given in heaven and on earth," when He bade His disciples, "Go ye therefore, and make disciples of all nations, teaching them. . . ." Legend and history blend voices in proclaiming the obligation of each generation to transmit the truth it has acquired. If we are to realize our Lord's commission we cannot dispense with our "pillars of Enoch."

Teaching is the prerequisite of learning. The culture of by-gone days is not inherited by birth, but must be consciously acquired by each generation. Every individual must dedicate a certain number of years to the task of gathering from the vast storehouse of the past those elements which seem to him most worth while. In the case of those who are capable of assuming the responsibilities of leadership this period of training amounts to a goodly portion of their life span. Even divine knowledge is subject to this same principle. God, having revealed Himself in definite ways, at stated times, and in certain localities, does not repeat this revelation to each generation, nor duplicate it among other people. He does not guide mankind, individually or collectively, by visions, directly or indirectly. The truth embodied in His revelation has been handed down to us in a written form, the contents of which must be acquired through conscious intellectual effort. Hence we need our "pillars of Enoch" built strong and sturdy, bearing high the inscription of our God.

It is interesting to note the clear distinction made in the legend between the wisdom of human experience and the wisdom of divine revelation, between the learning which has been "invented" by man and the learning which has been delivered unto man. A true Enochian pillar must represent both these types of education. The Church would be derelict in its teaching function if it failed to appreciate duly and to transmit properly the rich heritage of information, beauty, and truth discovered and created by human ingenuity and laborious research. Tremendous physical and mental effort, struggle and sacrifice have been put forth to make possible the totality of culture which has reached our era. Enoch, according to the tale, was the first scientist. By their discoveries and inventions in the various fields of investigation, his successors have constantly added to man's knowledge of the universe and steadily increased his power over nature to the

THE PILLARS OF ENOCH

extent that future progress in human achievement staggers the imagination.

The course of instruction on the ancient pillars of legendary fame was perhaps quite meager. Our fancy enjoys visualizing the curriculum of this primitive institution. But the earth was yet young, and the great teacher was responsible only for what had been delivered unto him and his contemporaries, his task being to perpetuate those elements of truth which the race at that time needed for its stability and progress. Each succeeding lineal group has added its bit to this common conquest. The passing on of scholarship and culture is not merely the retracing of a circle, it is not a Tantalian task without any further aim than that of picking up the same burden and carrying it the same distance. Although each succeeding group must begin the learning process from the same point of departure, that point has been moved forward by virtue of an improved environment and a richer inheritance which, abetted by an increased efficiency in work and study, makes it possible to advance beyond the limit of the preceding group. Consequently it is the duty of the men and women of our era to lift the burden a little higher, to bring the load a little farther up the incline. New gems must be annexed to the string which represents our inherited treasure, new brilliancy revealed in their luster, and new light shed upon the whole series. What a glorious responsibility is implied in this three-fold function: to cherish, to convey, and to elucidate truth!

But human knowledge alone does not make for happiness, peace and usefulness. Something more than the product of man's ingenuity and wisdom is needed to satisfy the cravings of an immortal spirit. He who "set eternity in their heart," must be permitted to meet the inherent needs of the soul with His own grace and truth. The consummate usefulness of the human personality can only be attained by the infusion of the motivating power and the sense of social responsibility which our Savior came to instill into the heart of man. The gospel of Jesus Christ and the moral code implied in that gospel are the primary requisites for individual and collective well-being and security.

Aside from the general human need of religion, there is a special reason why the Church should build and maintain its

CHRISTIAN EDUCATION

"pillars of Enoch." The Church of today is in possession of a certain portion of truth which has been acquired and protected by the labor, sacrifice and martyrdom of countless forefathers, for the safe keeping and propagation of which we are responsible. "The faith of our fathers," the interpretation of revealed truth to an ever changing civilization, the application of redeeming love to the individual and to the group, these are acquisitions which must be clarified and rendered still more comprehensive. We are definitely obliged to impart to our children those elements of truth which it has been our privilege to lay hold of, and which have given our lives a richer content and a greater measure of blessing.

The American nation would be shirking a great responsibility if it failed to teach its children the principles upon which our democracy is founded, principles which were realized and put in operation through the toil, the sacrifice, and the blood of our nation's heroes and patriots. So, by analogy, the Church. If the Church believes that the gospel of Jesus Christ is the light of the world and that the Christian principles are essential to the welfare of the human race, then it stands obligated to place that light upon a candlestick and to proclaim freely and boldly those principles to generations to come.

The transmission of human and divine knowledge to our own and to the next generation is an obligation which cannot be neglected with impunity. That congregation, that community, that Church which ignores this most obvious duty, has become self-centered and callous. A people so taken up with the acquisition and transfer of material wealth to disregard the spiritual components of our heritage is indeed in a bad way.

In a day of conflict, confusion, and chaos the world needs more than ever the light of the gospel and the motivating power of divine love. A few decades ago the cry was raised, "the evangelization of the world in our generation." In our day this cry becomes a definite and imperative challenge.

Concerning the Cultural College Program

BY LUTHER LAFAYETTE GOBBEL*

PRESIDENT Paul Swain Havens of Wilson College quotes a distinguished author who had recently visited nearly one hundred American colleges and universities as saying, "My fear is that under present war pressures American higher education will become merely a vast system of vocational schools." To this someone replied, "Many wouldn't see anything wrong with that. But the perceiving person would regard the change as the most calamitous loss which America had sustained since the eighteenth century."

Most of you doubtless read Roger W. Babson's article (in a recent Sunday newspaper), in which he joined the chorus of those who say, "The United Nations must win this war or all of our educational institutions, as we now know them, will go out of existence." To this you and I doubtless give unqualified assent. But, for one, I am unwilling to accept another statement of his that "To ask girls (and he would doubtless add, 'much less boys') to continue college during the remainder of this war under the cultural college program is, to my mind, absolutely wicked."

Obviously it is necessary, particularly in colleges for men and increasingly also in colleges for women, to place great emphasis upon training for the technical services and the professions. All institutions stand ready to make every possible contribution to the needs of the moment, even to losing themselves in the saving of our civilization, but we must not forget our obligations to future generations, and that it is possible to win the war and lose the peace. American colleges and universities might well remember that their primary responsibility still is to prevent a cultural blackout in America.

Mr. Babson's is a counsel of desperation. It assumes a national plight more desperate and more precarious even than the per-

* Dr. Gobbel is president of Greensboro College, Greensboro, N. C., and was president of the North Carolina College Conference.

CHRISTIAN EDUCATION

sonal predicament of Colonel Carlos P. Romulo, picturesque Filipino aide to General MacArthur, and the last man off Bataan. Some of you heard his story. Others read part of it in the November *Cosmopolitan* and may read the rest of the December number out today, in which he relates the unforgettable story of the last days of Bataan and his own hairbreadth escape.

The portion of his story pertinent for my purposes this evening deals with his escape in "The Old Duck," a patched up plane pulled out of the bay. Escaping the gunfire of the enemy and of his own fellows, who after the fierce fighting and defeat could not believe there was an American plane left in the air near Bataan, he and his pilot soon discovered that "The Old Duck" was losing most of the seventy feet of elevation which with difficulty it had attained. It appeared they were about to have a watery grave unless they threw immediately *everything* overboard. Over went their baggage and even their sidearms. "The Old Duck" regained elevation and before long bore the pilot and Colonel Romulo in sight of their destination,—only to find that the Japanese had preceded them there and were shelling the port. Colonel Romulo pointed in the direction of a distant island, but was told there was insufficient fuel for so long a journey. In this predicament Colonel Romulo remembered that he had not thrown overboard a map or blueprint showing the location of secret air bases. He had kept it under his shirt, near his heart. It enabled pilot and passenger to locate and land safely on another island and eventually to find a measure of security and an opportunity for future service to his country.

The blueprints of civilization and of culture are likewise important. Are we in America in such danger of losing the war that we are ready to throw overboard not only our baggage and our sidearms but also our blueprints?

There is no question that the war must be won and that the colleges must and will do their part. The colleges do not have, desire, or expect in these times "business as usual." They are giving their faculty, their students, their equipment to the uses of the government. Most of them, including the colleges for women, have accelerated. They have adjusted their curricula. They have improvised war courses. They are doing what they

THE CULTURAL COLLEGE PROGRAM

can to train young men and young women to do the jobs that must be done, immediately.

But America needs not only the technicians who can design and produce war machines or patch together the parts of wrecked planes and produce "Old Ducks" to get us off Bataan, but trained, courageous *persons*, with blueprints, who know where to go.

And so I find myself in hearty disagreement with Mr. Babson when he asserts that colleges are justified only in training expert stenographers and typists, accurate accountants and machine workers. It seems to me that Lt. Commander Mildred H. McAfee has the real strategic perspective when she asserts that what our country needs today is not only *doers*, but *thinkers* and *believers*. These are all necessary for winning the war. There must be brains as well as brawn.

Is not, also, President Seymour of Yale University more nearly correct than Mr. Babson when he says that the creation of an effective war machine "does not demand that our academic life should be turned upside down as a mere emotional evidence of our awareness of the emergency, or that it should be diverted from its normal course, except as such diversion will clearly and definitely aid the development of defense facilities"?

Let a business man, H. W. Prentis, Jr., president of Armstrong Cork Company, and past president of the National Association of Manufacturers, remind us that the true institutions which we enjoy are the products of a culture which "is essentially the culture of Greece, inherited from the Greeks by the Romans, transfused by the fathers of the church with the religious teachings of Christianity and progressively enlarged by countless numbers of artists, writers, scientists, and philosophers . . . "and let him challenge the colleges and universities of America to preserve the roots of American liberty to oncoming generations.

In the words of President Havens, "Let it be said again: the colleges must and will do their part to win the war. But they also have a part in the larger strategy of war and peace which they alone can play. They must conserve knowledge, teach the truth in more than contemporary perspective, and promote the development of the individuals who comprise society and will

CHRISTIAN EDUCATION

shape its decisions. Such tasks are not luxuries, but necessities, to a democratic civilization. The colleges can perform them if they remain colleges, but not if they become technical and vocational schools.

"The liberal arts college cannot turn out at a moment's notice quantities of physicians, stenographers, meteorologists, engineers, acetylene welders, steamfitters and shipbuilders. But it can turn out men and women thoroughly grounded in the liberal disciplines; men and women who understand what is happening in this world, see its problems in perspective, know what solutions have been tried before with success or failure, know the hopes and fears in men's hearts and how to foster the one and allay the other. It can turn out men and women who have a vision of the future and trained judgment for the attainment of the vision; who have zeal to pioneer in fields of which we may not yet even guess the existence; who are persons of integrity and honesty and understanding—qualities peculiarly well taught by the discipline of scholarship; above all, men and women who have a will to do, not only to *know*.

"We may win all the victories which we so earnestly desire and lose the fruits of them all unless we train men and women of this sort. The liberal arts college has always done just that. There is no substitute for liberal education, no short-cut to the goal toward which it presses forward at a measured pace. Even in our haste and our uneasiness—the more so for these very reasons—let us see this fact clearly and maintain our faith in liberal education. Without it the people die. With it we may yet achieve the dream of Prometheus:

Now is the rule of ignorance banished and of fear,
Ignorance that makes man brute,
And fear that paralyses his sinews."

One Hope for the Church-Related Colleges

BY CONWAY BOATMAN*

PERHAPS no living person is capable of appraising the full meaning of the present global revolution. Many thoughtful citizens think that the military hostilities now under way represent only the beginnings of the deep and sweeping changes in our civilization which will develop after the war itself has ceased. Although we are too close to the scenes to sense accurately the trends and outcomes, it seems not too much to say that our way of life is in for some major shocks as a result of the present war catastrophe. Facing such a prospect, the friends of the church colleges apprehensively inquire, "What will happen to the colleges founded and sponsored by religious denominations?"

I am persuaded that we should be more interested in a thorough purging through the untrammelled operation of the principle of the survival of the fittest than we are in the maintenance of this or that college. Christian people have not had courage to close some colleges which clearly are not needed, nor to purge others which are needed but have ceased to serve the Christian ends which only can justify their existence. We should not be pessimistic about the present church-related college crisis. This struggle may prove a blessing in disguise for Christian higher education. After all, the significant issue is not how many church colleges we shall have but what kind, in terms of the quality of their services, we shall have. The friends of the church colleges may now be forced to bow to the pruning knife of irresistible events which will perform the unpleasant work which they have not hitherto had courage to do.

It is one thing to survive as a church-related college, and quite a different thing to survive as a Christian college. In fact the struggle of survival has been under way during all the history of church sponsored higher education in this country. Before our very eyes this struggle has been responsible for three types

* Dr. Boatman is president of Union College, Barbourville, Kentucky.

CHRISTIAN EDUCATION

of results: (1) Many colleges over the years have become casualties and disappeared; (2) others have aped the secular, tax-supported colleges and thus became secular colleges themselves, retaining their Christian name in their catalogues and preserving their church relation; (3) while for still others the survival struggle has purified their purpose and program, driven their leaders to God for help, and they have emerged humble but Christian in their influence on young lives. Such colleges usually are characterized by having a modest constituency of extremely enthusiastic and loyal friends who support the colleges with their money and with the enrollment of their children. These colleges have sometimes been dubbed "peculiar." The present ordeal through which the church colleges must now pass will doubtless affect them similarly though more severely.

At this crisis many shattering forces converge on the private college. Government relatedness competes for the place of church relatedness. This new partner offers that economic security the lack of which has been the perennial threat to denominational colleges. Will it be security without control of curriculum and campus atmosphere? Drastic reductions in enrollments produce a crisis in morale on other college campuses. Insecurity makes faculty members restless and tones down their efficiency. The cut of great slices in their accustomed numbers paralyzes student enthusiasm and clips the nerve of "school spirit." In public relations the "small student body" does anything but boost the college. Only those who year after year move and have their being in college life can adequately sense the shock to morale which sudden large losses in attendance create. But what can be said of the financial worries? The physical plant "runs down at the heel," the dollar-pinched budget is topic for campus whispering comment and the pressures for funds which nearly crush administrators often make them ineffective machines in campus relations. The college which "was" is something else now under these conditions. What college will be able to stand?

As I put that question to the college for which I have major responsibility, I recall the recent remarks of two men of my acquaintance. In a conference of church-related college leaders,

HOPE FOR CHURCH-RELATED COLLEGES

a promotion officer seasoned by the hard knocks of years of student recruiting, stood up and said: "Our enrollment trouble is that our generation does not want what our colleges have to offer." This remark nearly stalled the discussion in that session of the conference. The second remark was made to me by the secretary of one of the great and well-known foundations which has done so much for higher education in this country. He said: "If the church-related colleges had remained loyal to their distinctive purpose and mission in higher education, they today would lack neither students nor funds."

These two remarks seem to mean one thing: the American public has weighed the church-related colleges and found many wanting in the very thing their name connotes. Lopsidedness has been the besetting sin of too many of the church colleges. Some in striving to be strongly Christian have forgotten to be soundly educational. Others in striving to be strongly educational have forgotten to be soundly Christian. To be the one without the other contradicts the philosophy of Christian education. *The college which is thus consistently Christian will survive this ordeal of war and revolution as magnificently as will the church itself.*

This is the time of heart-searching for church-related college trustees, administrators and faculties. Something more than students and money is needed in the Christian college. These colleges are service agencies in Christ's Kingdom. If history enforces any lesson it is that true Christianity thrives in crises.

Ten "Ifs" for New College Presidents

By JOHN OWEN GROSS*

DURING the past two years 32 presidents have been elected by Methodist institutions of higher learning. Several of the men chosen were seasoned educators and others are now getting their first experiences in college administration. Believing that not only the new ones but all presidents who take their responsibilities seriously would profit by the counsel of some of the most successful educators in the Church, I asked several college presidents and some former presidents who are now bishops of the Church this question: "If you were beginning your work now as a college president, in the light of your experiences in that office, what would you do?" Here are some answers; I have given them just as they were sent to me. There are some duplications but each man has made one or more distinct contributions. They may be used profitably as a check list, not only by new presidents, but all who are now serving.

1. If I were beginning anew as a college president I should try first to make myself at home with all essential features of college life, especially those relating to administration, and I should study thereafter to put my main emphasis upon the things which I believed that I could do best. Contrary to a familiar expectation, a college president cannot do all things or be all things to all men. He must apply a "selective service act" to himself.
2. If I were beginning as a new college president I would study the local conditions in college and its constituency, as I did eight years ago. Then I would do as then, try to bind the faculty, administration, and student bodies into a unified family. I would try to build a good trustee group, a good faculty, and lift the scholastic standards.

* Dr. Gross is Secretary of the Department of Educational Institutions, Board of Education, The Methodist Church, Nashville, Tenn.

TEN "IFS" FOR COLLEGE PRESIDENTS

I would seek to produce a moral and religious life under and within the whole program.

3. If I were beginning my work as a new college president I would maintain a continuous fight against allowing administrative or professional duties to absorb time and attention to the neglect of building up a close personal touch with the students.
4. If beginning anew as a college president I would start out once more by reading all that I could about the president's duties, by seeking advice from older men, and by keeping still as to policies until I had ample time to understand the situation.
5. If I were just beginning my work as president I would resolve for the first twelve months to be as harmless as a dove but as wise as a serpent. From that point on I would be as wise as a serpent and as harmless as a dove.
6. If I were beginning a career of college administration I should consider that to keep myself fresh for my work would be my most important obligation. That would mean reasonable vacations, competent assistants and an unwillingness to do too many things myself while others were available to do them. It is the top 3% or 5% of our mature intelligence which is of value in dealing successfully with these modern, wide awake young people. If we are tired, behind the times, or out of sympathy, that 3 to 5% of our leadership shrinks quickly and then we have nothing to contribute. Only as we are in robust health, with all cylinders working and in full fellowship with our students can we be able to serve them as we would like to. Whatever advantages of experience, study, or good judgment we may have, must be one hundred percent efficient all the time. That means amiability, alertness of mind, abundance of energy for whatever we undertake, sympathy for youth's immaturity, and an awareness of current problems and opportunities. Only by keeping one's self in tiptop condition can one bring his best to the service to which he is called. That means to work terribly hard while working, but not to work to exhaustion or extreme

CHRISTIAN EDUCATION

fatigue. Beware of too many unimportant off-campus engagements.

7. If I were beginning my work now I would give more attention to the selecting of my staff. I would forecast the changes as far ahead as possible in order to prevent hasty decisions. I would study each prospect with the view of ascertaining how he and his family could fit into the academic, social and religious life of the campus and community. I would not hesitate to employ growing young scholars who showed high possibilities of outgrowing my institution.
8. If I were beginning anew my experience has taught me the necessity of working at these five principles:

First, development of comradeship, team work and unity in the staff. I doubt whether any small college president can be successful who does not do this. Such a college president is largely the spiritual product of the ideals and work of the staff. There should be action and reaction and interaction between him and his staff. The staff must have confidence and be ready to counsel and give free expression of their views to the president. A conceited president who looks down on his staff is defeated to begin with.

Second, establish a good will between the president and student body, not by courting, but by genuine character, honesty, and indication of genuine interest in the students. This can be done in personal conference, group conferences, at chapel, etc.

Third, the constituency of the college should quietly, slowly come to know the president as a man of conviction, integrity, and capacity for leadership. This is to be done by such speaking opportunities as may be open to him, and through the interest of the college as manifested in so many different ways with the parents of the students. The constituency should come to speaking good words about the college and the president, not by any political manipulation, but by witnessing genuineness of interest

TEN "IFS" FOR COLLEGE PRESIDENTS

and character in the president and his staff and their work.

Fourth, educational leadership. The president should be an educational thinker as well as actor. He should deliver from time to time educational addresses of quality. He should slowly rise in his profession until his standing and reputation are far beyond the boundaries of his immediate constituency. He should establish professional and working relations with college associations, conferences, etc.

Fifth, personality and contacts. The president must be a personable man who can contact his fellows in or out of the profession with ease. Anybody coming into his presence, either inside his office or out in the state or nation, should be put at ease at once and come to see character, ability and high purpose. A stiff, formal, unapproachable president has no place in America. He must be democratic, sympathetic, understanding.

9. If I were beginning as a college president I would take time to become intimately acquainted with the thinking and emotional reactions of four groups: namely Students, Faculty, Trustees, and General Constituency. I would feel I would not know how to start until I obtained this. I would, of course, want to know intimately the college situation academically, socially, religiously and financially. I would then inform all these groups in homeopathic doses all I had found about the school. I believe by this method someone in some group would help me find the answers.
10. If it were my high honor to serve again as a college president, I would take for granted that the institution must render an educational service of such high quality as to justify the church in maintaining an educational institution; but I would major upon another matter. I am convinced that it is as much the duty of the Christian college to graduate students who have come to know Christ, His way of life, and His teaching as it is for the college to graduate students qualified to enter the professions or any

CHRISTIAN EDUCATION

field of service. There is a Christian world view, a Christian way of life, a Christian commitment to the Christian Leader.

I gave much of my time to the consideration of educational policy. This was proper. I wish I had given more time to the religious life of the individual student. I spent one afternoon in the office each week for the sole purpose of seeing students who were facing problems. I met them not as a University official but as a friend. If I were serving again, I would give time to the individual student for interviews upon the question of religion.

I would pay great attention, in the matter of selecting new teachers, to the religious life of the teacher. It is not that one would have a professor of chemistry lecture on the English Bible, but I would have the professor of chemistry a Christian whose character and conduct reveal the faith to which the church college gives its mind and heart.

I would seek to establish relationships between faculty and administration, between the administration and all the employees of the institution, as well as between students, faculty and administration, of such a nature that the relationships might be both democratic and religious in nature. In a word, I am trying to say that it is the responsibility of the president of a Christian college to see that the word "Christian" is as important as the word "college."

Do Doctors and Clergy Work Together?

By SEWARD HILTNER*

THERE is "an underlying and fundamental basis upon which doctors and clergy can meet and are meeting today," concluded the Commission on Religious Work of the American Protestant Hospital Association in a study presented in St. Louis at the Association's twenty-second annual meeting.

About two-thirds of the physicians who participated in the study reported that they found a better mental and emotional attitude in patients who had religious faith than in those who did not. A large proportion of this number said they found differences between patients who had been ministered to religiously and those who had not. More than three-fourths of the doctors wanted to see their hospitals have full-time chaplains as well as the services of neighboring clergy, provided the chaplains were trained for their job.

On their side, the ministers uniformly recognized the central function of the physician in treatment of the patient, but reported themselves "very much aware of the need of closer cooperation." Only 25% of the ministers make a practice of consulting with doctors about patient-parishioners. They tend to feel, the study said, that doctors are not only too busy but are not interested in such consultation.

Are doctors interested in consulting with ministers? About a sixth of the doctors indicated, by their comments, that they have a completely erroneous notion as to what the pastor does and should do with the sick patient. The surprising thing is not that there should be such doctors but that there should be so few of them. These men were wont to say that they did not want any clergyman interfering with their patient's welfare, that he should confine himself to "spiritual matters," by which is presumably

* Dr. Hiltner is executive secretary of the Commission on Religion and Health, Federal Council of the Churches of Christ in America, and co-chairman of the Commission on Religious Work in the Hospital, American Protestant Hospital Association.

CHRISTIAN EDUCATION

meant staying away until the patient is about to die. It is significant that this same group of doctors were the few who reported that they consider their patients as "cases with specific ailments" and not as "persons sick in body, mind and spirit for whose complete health they are responsible." Fortunately this group is a small minority, for there is certainly no cooperation with pastors by its members.

About 85% of the doctors felt that responsible religious ministry to the patient is valuable. It should be noted too that these comments were collected anonymously, without signatures from either the doctors or the clergy. A typical doctor's comment was, "The patient who has faith in his church has a much brighter mental attitude, is better able to cope with pain, has more interest in recovery, and cooperates more than one who does not." A few went so far as to suggest, "Protestant hospitals should put more emphasis on the place of religion in the healing of the sick than has generally been done." It is plain that these doctors, the vast majority, welcome consultation with the minister, though they look to him to initiate it. After consultative relationships have been established and mutual confidence established, it is evident that doctors frequently take the lead in cooperation. A majority of all the doctors reported that they do call in the clergyman at particular times, though whether or not these are the right times is not so certain.

How do the clergy feel about cooperation with doctors, and about their own place in ministry to the sick? One of the eight hospitals which participated made this summary of the attitudes of ministers which the study had revealed. "The feeling of inferiority on the part of the clergy is amazing. Most of them are sure of their message, but are convinced that they do not know how to recognize and deal with the psychological factors. Yet several are doing exceptionally fine work." Part of this, the report makes clear, is due to a lack of training for work with the sick. But even when men are well qualified, they tend to underestimate the physician's desire to cooperate and the significance of their own part in the team-work job of ministry to the sick.

Doctors and clergy are cooperating, the study shows. And there is already a basis of understanding which should make

DO DOCTORS AND CLERGY WORK TOGETHER?

further cooperation possible. The small proportion of doctors who misunderstand the minister's function should not mislead the minister as to the real attitude of most physicians. Similarly, the few ministers who rush in where even doctors fear to tread should not mislead the doctor into criticizing all clergymen as too brash in their ministry to the sick. For actually the study shows that too many clergy feel more inadequate than they should concerning their ministry to the sick.

"Jealousies and misunderstandings in most instances arise from a lack of knowledge of hospital ways and techniques on the part of the clergy, and from the doctors' lack of appreciation of what the pastors are doing." This report is an encouraging sign that understanding is coming, even though further progress is urgently needed.

The report was prepared by Harold P. Schultz, of St. Louis, with the aid of administrators and chaplains in a selected eight of the 450 Protestant hospitals of the country. These were all high-grade Church hospitals, and it is not clear whether the results of this study would have proved so favorable in non-church institutions. But Protestant hospitals are certainly the places where increased understanding must begin.

In discussion of the report, the Hospital Association emphasized the growing importance of satisfactory cooperation between doctors and clergy. With so many hospital workers in the armed forces, it is more vital than ever to have complete understanding on the part of those who minister to the suffering in body, mind or spirit.

This study is a mile-stone in improving and deepening understanding between doctors and clergy. It presents the facts in a way they have never been presented before, and the facts are encouraging. They also indicate that there is a long way to go, for both physicians and ministers. But to be on the way is half the battle.

Additions to the Office Library

(This Journal does not pretend to review books. Books sent to the office "For Review" may be given notice with a brief statement.)

The War Against God. Edited with an Introduction by Carl Carmer. Henry Holt and Co., New York, 1943. 261 pp. \$2.75.

A valuable collection of statements showing the plot against Christianity and a strong rebuttal from outstanding leaders indicating their faith and testimony.

The One Story. By Manuel Komroff. E. P. Dutton and Company, Inc., New York, 1943. 223 pp. \$2.50.

This is a life of Christ, arranged from the four gospels without omitting any event and without any additions not found in the authorized King James Version. It will stimulate an interest in the life of Christ.

The Church and Psychotherapy. By Karl Ruf Stolz. Abingdon-Cokesbury, Nashville, Tenn., 1943. 312 pp. \$2.50.

A comprehensive work on a subject of growing importance to both clergy and laity. It can be used to good advantage in group study.

A Workman Unashamed. By Erland Nelson. Newberry College, Newberry, S. C., 1943. 102 pp. \$1.00.

This is a manuscript on Methods in Religious Education, written on that subject by a class at Newberry College.

The Selection of Faculty Members for Church-Related Colleges. By Kenneth Alton Browne. University of Pennsylvania, Philadelphia, 1942. 112 pp.

This is a dissertation presented to the faculty of the Graduate School of the University of Pennsylvania on a subject of vital interest to the administrators of church-related colleges and universities.

A Survey of Alcohol Education in Elementary and High Schools in the United States. By Ann Roe, Ph.D. Quarterly Journal of Studies on Alcohol, New Haven, Conn., 1943. 132 pp. \$1.00.

This is a very comprehensive analysis on the teaching practices and teaching materials as well as the legal regulation of alcohol education. This book is of unusual value to all interested in alcohol education and legislation.